RELIGIOUS INTELLIGENCE.

NOVEMBER 16-PULPIT EXERCISES TO-DAY.

Herald Religious Communicants.

Movements of the Clergy of All Denominations.

Services To-Day. Bishop Haven, General Clinton B. Fisk, Rev. Messrs. Cookman and Morehouse and others will address the meeting in aid of church extension and city missions, in the Free Tabernacle (Methodist) this evening.

How Can Cuba Be Helped ?" is the suggestive query to be answered by Rev. Dr. Fulton, this morning, in the Hanson place Baptist church,

Prolessor R D Hitchcock D D will preach this morning in the Madison avenue Reformed Church

The usual worship to-day in Christ church, Rev. Dr. Thompson lecturing on "The Church" in the

"Divine Instice" and "Let the Cup Pass" are Rev. Dr. Robinson's subjects for the morning and

evening in the Presbyterian Memorial church. A series of revival meetings will begin to-day in Seventeenth Street Methodist church, Amanda Smith, a colored "sister," addressing the congre-

gation in the evening.

There will be the customary services, morning and evening, in Berean Baptist church, Rev. Mr.

Davies preaching. In All Souls', Rev. Dr. Bellows.

In the Church of the Reformation, Rev. Mr. Tracv. In Central Baptist church, Rev. Mr. Evans. In Forsyth street Methodist church, Rev. Mr Barnhart.

In Fifty-third street Baptist church, Rev. Mr. In Laigut street Baptist Mission church, Rev. Mr.

Knapp. in Plymouth Baptist church, Rev. Dr. Miller, and In St. Luxe's (Methodist), Rev. Mr. Ashworth preaching in the morning and Rev. Mr. McClelland

The fith anniversary of Cornell Memorial Methodist Sunday school, at two o'clock this afternoon, will be addressed by Rev. John M. Reed, Rev. N.

6. Cheney and others,
The "Streams in the Desert" will be indicated this evening, in Steinway Hall, by Rev. Wayland

Bishop Scott preaches in the morning and Bishop Merrill in the evening in the Twenty-fourth street Methodist church. The Tabernacle congregation will worship, as

usual, in the Brooklyn Academy, Rev. Mr. Talmage emciating.

The English writer, Rev. John Aspworth, will address the West Presbyterian flock this evening. Bishop Bowman will preach this morning in St.

Paul's (Methodist). Rev. Mr. Borel, in the Prench Reformed chapel. Rev. Mr. Hamilton, in the Scotch Presbyterian church in West Fourteenth street; morning and afternoon, and

Rev. Mr. Galleher, in Madison avenue Zion

The anniversary meeting, in aid of St. Luke's Hospital, to be held at half-past three o'clock, in the chapel, will be addressed by the Rev. Dr.

Rev. Dr. Haven, late President of Michigan University, addresses young men, at eight o'clock, in Association Hall.

"Lucky People" is Rev. Mr. Sweetser's topic, at Bleecker street Universalist church, this evening. "Hard Times!" will be treated upon by Rev. Rafus S. Underwood, this evening, in Northwestern Hall. The customary services at Grace church, com-

mencing in the alternoon at nalf-past three o'clock. Rev. Mr. Hepworth's special topics for to-day, at the Church of the Disciples, are, "Blind Men and the Saviour" and "Slow Growth Sure Growth." "The Temptations of Christ" will be Rev. Mr.

Dawson's topic this evening, in the Church of The Westminster Preshyterians will listen to

double dissertation upon faith, to-day, by their pastor, Rev. Mr. Demarest. Dr. Flagg preaches morning and evening in the

Church of the Resurrection. rvices at half-past ten A. M. and balf-past three P. M. in Anthon Memorial church, Rev. Mr. New

Rev. Dr. Holme addresses his flock (Tripity Baptist) this morning, and there will be a Sunday school missionary concert in the evening.

Rev. Dr. Rylance lectures on "Miracles," this evening, in St. Mark's (Episcopal).

Rev. G. I. Mingins will officiate this morning in

North Presbyterian church, and Rev. Mr. Rossiter in the evening.
"The Sins of the Rich" and "Monopolists and Their Victims" will be descanted upon by Rev.

Henry Morgan in Cooper Institute, this evening. Rev. David Mitchell preaches morning and after noon, in Canal street Prespyterian church. Rev. T. A. Hoyt, of Nashville, will preach before

the New York Presbyterians this evening. "The Prophet of Horeb" will be the subject of a discourse by Rev. Mr. Northrop this evening in the West Twenty-third street Presbyterian church.

Morning service, at eleven o'clock, in the Russian-

Rev. Dr. Forbes preaches this morning, and Professor Roberts this evening, in St. Thomas' chapel. Pay J. S. Kennard lectures on "The Sower" this evening in the Pilgrim church.

"The Three Crosses of Golgotha" will be placed before his congregation this morning by Rev. Mr. McCampbell, of Spring street Presbyterian church Mr. Oliver Dyer lectures upon "The Divine Humanity" this evening in the New Jerusalem church,

"Christ's Second Coming" is Rev. J. C. Ager's theme for this evening in the Church of the New Jerusalem, Brooklyn.

Stephen Pearl Andrews will address the Church of Humanity, in De Garmo Hall, this morning, and Caleb Pink in the evening. Conference at halfpast two P. M.

"The International" will be considered by A. W. Carsie and others, in the Cosmopolitan Conference this afternoon.

A Spiritualistic Conference will be held in Germania Hall at half-past two P. M. At Robinson Hall J. M. Peebles lectures morning

and evening.

Teaching the Way to Salvation, TO THE EDITOR OF THE HERALD:-

from correspondents about "religious belief" and the various subjects which are agitating the minds of believers and unbelievers thinks the latter are not really answered in their doubts and dimcuities by those who profess to be able to teach others the way of salvation. I met a gentleman in the street cars the other day, who came and took a seat beside me-a stranger-and, seeing a book in my hand, remarked, "Do you read novels?" (Pernaps he took me for a parson.) I said, "Yes, and this book is written by myself, and though it is said 'doctors don't take their own physic,' yet Pve read my book many times." "Well," said he, "do you know, since the war, in which I served as Lieutenant Colonel of the York cavalry, I've lost my faith in mankind, and in religion altogether." This seemed to be a sort of challenge; so it occurred to me then, but, on reflection, I thought, may be, after all, it is not as bad with him as he would make it out to be. For he took my word about my book and bought it unsolicited, and kindly inwited me to visit him at his quiet home in Newark though I was a stranger. He added, "I was once a communicant in a church and one of the deacons cheated me out of \$10,000, and I lost faith in the Church." Now I believe there are great numbers of people who are better than they know or seem, but whose minds wayer and doubt when they find

in the Bible such a high standard of morals as Carist taught and lived, and commanded all His disciples to live up to, and yet meet so much of worldliness and deception, or rather, perhaps, self-dension, on the part of so many who projess to name "the name of Christ and to depart from

self-dension, on the part of so many who profess to name "the name of Carist and to depart from Iniquity."

Alluring articles, written in a popular style, are scattered broadcast throughout the land, and the worst fears are not that they can undermine the truth of God's word, but that the effect will be, and really is, to cause minds easily affected with sceptical suggestions to pass many unhappy hours of gloom and melancholy; for they reason, "Hi in this life only we have hope, we are of all men most miserable." The truths of religion must, in the long run, prevail over all doubs and unbelief. But the Allwise has so arranged this world that His way is known by faith, and not by right. The sconer, therefore, Christians do admit that the super-natural cannot be demonstrate, because spiritual things are above nature (not contrary to it), and, therefore, apprehended only by our inward consciousness, and that the professed followers of Christ, as long as they are in the fiesh, will have their shortcomings, their backslidings and imperfections of temper and habit, and must be judged by the same rules as we judge worldly men—the better it will be for the cause of Christ and our fellow men.

I beheve, then, that mankind in general mean well, but, by the force of circumstances, are often thrown off the track and liable to give way to temptation. If actuated by religious principles they will however, return to rectuide of conduct, thus fulfilling the wise saying of Solomon—'Train up a child in the way he should go, and when he is old he will not depart from it."

"Hint how is one to know the truth," say eight of the anxious inquirer, "and the numerous and diverse teachings of religious" The answer is,

the anxious inquirer, "amid the numerous and diverse teachings of religion?" The answer is that one cannot find any system of religion and the anxious inquirer, "amid the numerous and diverse teachings of religion." The answer is that one cannot find any system of religion and merals among what is called orthodox Christianity, holding Christ as the head of the Church, in which the essentials of salvation are not taught. True, the Episcopail, Presbyterian, Methodist, Baptist, Lutheran, Congregational and Moravian bodies, as well as the Roman Catholic and Greek churches, all differ in many striking points; but let a minister of either of the above be called at the bedside of the sick and the dying sinner, and what would be the teaching of each and every one? Why, most certainly, the exhortation would be repentance and faith. Repent of your sins hearthy and sincerely, and confess them to God; and if wrong has been done restitution is to be made as far as possible, and a firm, steadfast faith in Christ as the Saviour of the world. Relying solely on the blood of Christ to wash away sin, and with no merits to offer or plead but His; laying aside all consequences hereafter of a neglect to obey the Gospel plan of salvation, my object is to show, as far as possible, that it is our duty and happiness in this world to live the life which Christ has taught us to live. By this I mean that we are to fashion our lives as strictly as possible upon honesty and fair dealing in our intercourse with our fellow men, and to put our trust in an overraling Providence to guide us daily in our earthly cruise, on to the end. I do not believe, though we are saints on earth, and have all faith so that we could almost remove mountains, that God is going to give us worldly prosperity in such kind or degree as we may desire and think best; for it often happens that prosperity proves a curse instead of a blessing. But I believe and know that if we "seek the kingdom of God and His righteousness all things (needful) will be added unto us." In other words, our bread and water will be always sure. Now what did Christ tell us about this very thing? What did He say was the means of sol elieve religion is true? no-"he shall know of doctrine whether it be of God." Pascall said, the doctrine whether it be of God." Pascall said.
"When religion is taught as a science nothing becomes more difficult; when it becomes a duty

nothing is more easy."

How, then, shall we know God's will? Shall we read volume upon volume on Christian evidences? No. Begin by studying the Bible, with a mind unbiassed as far as possible, and with a determination to accept what is good and true. Fray to God to teach you, to "open your eyes to behold the wonderful things contained in His law." Try to get rid of every known sin, for sin naturally bilads the judgment, and if one perseveres with an honest and good heart he will be led on to believe in divine things. God will enlighten the humble inquirer, while the self-conceited will be sent empty away. The Saviour thanked the Father that He had revealed heavenly wisdom to babes, while they who boasted they were wise above what was written saw it not. Men may dispute with those who declaim loudly about reigion, but they are dumo before a practical exhibition of the Christian virtues; and when we see the kindly Sister of Charity leading the helpless orphans by the hand men will more readily interpret such an exhibition as an exponent of Rome's religion than of the dark ages of the Inquisition. Believing, then, that Christianity is best taught by example, I shall be glad to write one or two articles of religions experience, in the course of a long life, for helping my fellow travellers on the road of life, if you think this worth printing from an EX-EDITOR. nothing is more easy."
How, then, shall we know God's will? Shall we

A Bad Practice for Any Church.

TO THE EDITOR OF TRE HERALD:Recently I have attended, with a lady friend, the half-past ten A. M. services in several different Catholic churches in this city and Brooklyn, among the number St. Stephen's, St. Ann's, in this city, and the Cathedral, in Jay street, Brooklyn, On every occasion I have been required to pay for seats. Why is this? I do not mind contributing a dime at any time when the usual collections are taken up, but I do think the practice of making attendants pay for seats is an abominable one, and I am at a loss to see why it should be countenanced. I have always had a very lavorable opinion of Catholics generally and of their form of religion until now. I was inclined to think the religion was that of the poor as well as of the rich. I like to see all persons, without regard to position, wealth or nationality, humble themselves in the Church of God. The scene of a congregation of 1,000 or 1,500 souls on bended knees offering up their devotions to an unseen God is one that has always inspired my soul with reverence for the teachings and love of Christianity. I have become disgusted, however, with this plan of charging for seats in Catholic churches. Within a year the custom will keep thousands of poor men out of the walls of the church. There are too many who can ill afford to pay ten, fifteen or thirty cents for a seat. They are told, and truthfully, that "the doors of the Protestant churches are open, the seats are free—enter and join in our holy devotion." How many are there who do not avail themselves of this olfer who are perhaps unable to pay for seats in Catholic churches?

New Roman Catholic Church Edifices. making attendants pay for seats is an

New Roman Catholic Church Edifices. The new St. Joseph's church of Rev. F. Friedland at Detroit, Mich., will be consecrated to-day by the Right Rev. Bishop Borgess, of Detroit, with the assistance of two neighboring bishops and a number of priests of his diocese. The church is a large structure in the German Gothic style of the iourteenth century, 200 feet long, 80 feet wide, 70 feet high inside; comprising three naves, transept, sanctuary, baptistry and oratories, with a steeple 200 feet high (not yet finished). The building was commenced in 1870, and is erected in the most substantial manner, entirely faced with Sandusky hmestone for all walls and Onio sandstone for the base, the door and window trimmings and buttresses; cost about \$110,000.

The St. Mary's congregation, Grand Rapids, Mich. (Rev. Father Ehrenstrasser), are building a new Gotnic brick church, with stone trimmings, 65 feet by 145, with steeple 150 feet high, and divided into three naves; the building will be under roof in about two weeks, and the completion is looked for next fall; everything built till now le paid for without creating any debt; cost, when

is looked for next fall; everything unit till now is paid for without creating any debt; cost, when complete, \$36,000.

The German St. Boniface congregation, at Williamsport, Pa. (Rev. Father Koeper), are also erecting a new brick church, trimmed with stone, 60 feet wide, 144 feet long, with steeple 160 feet migh, in the late Gothic style of the fifteenth century. The slaters are now covering the roof, and all outlays until at present are paid from the liberal contributions of the congregation.

The St. Peter and Paul's congregation at St. Louis, Mo. (Rev. Father Goller), nave commenced a new Gothic church on their block, Seventh street, Eighth street and Alien avenue, 204 feet long, 85 feet wide, 70 feet high inside, with basement below transept and chancel; the walls to be built in Gratton limestone, the trimmings of sandstone from St. Genevieve and the interior columns of polished granite; the steeple to be 214 feet and the turret of the transept 180 feet high. The basement is now nearly complete; cost of the building, \$120,000.

The St. Liberius congregation at St. Louis.

ting a stone church of 180 feet length, 77 feet width, three naves, transept, sanctuary, chapels and lofty steeple, in the early Gothic style. The walls are now about eight feet above ground. Cost, \$80,000.

The venerable Sisters of Charity, exiled from Paderborn, Germany (L. von Malinkrodt, Mother Superior General), bought a splendid plot of ground in the very attractive Wyoming Valley, near Wilkesbarre, Pa., with the purpose of building their convent and a ladies' institute thereon. The main building, a brick edifice with stone trimmings, 125 feet long, 40 feet wide, will be commenced next spring.

The Right Places for Worship.

TO THE EDITOR OF THE HERALD :-One of your correspondents seems to draw comparison between the Jewish worship and the act of the pilgrims in going to Paray-le-Manial, Now I believe the Jews did right in going to worship where God's ark was, for it was there that the symbol of the Divine presence was and the place under the Jewish ceremonial dispensation may be wrong under the Christian. According to the Book I cannot believe that Christ appointed Parayle-Mannai as a place for Christians to go and worship. For what does le say regarding the place of worship? For what does le say regarding the place of worship? Sesus saith unto her. Woman, believe me, the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship thm.' Now by what Christ saith it is evident that there is no particular place appointed to worship but everywhere where sinners are convinced and converted they are in a fit place to worship, and no donoit the pigrims could have done more for the honor of the Master's Kingdom by staying at home and striving to speed the knowledge of the Gospel as Christ gave them opportunity, and showing by their waik and conversation that they belonged to Christ's Kingdom. AN OBSERVER. under the Jewish ceremonial dispensation may be

TO THE EDITOR OF THE HEBALD :-Various English writers have complained with severity of the manner in which the language common to great nations suffers by the continued use of ungrammatical expressions by the people of this country, and it certainly should be the aim of all intelligent Americans, and especially of the press, to discountenance all such, and jealously conserve the purity of what is undoubtedly the most widely diffused if not the noblest speech on earth. I am led to these remarks by observing in your own and other first class journals notices of the death of an eminent divine, who is described as "Episcopal Bishop" of a Western diocese, and also mention of an Episcopal "Cathedral." It needs but a small amount of education and reflection to perceive the absurdity of these expressions. Neither bishops nor cathedrals could be other than Episcopal, and the expressions above quoted would be exactly paralleled by "military soldier," "indicial judge," "naval ship," "ecclesiastical church" or "legal lawver." In fact, we might just as well write of a "royal king," an "imperial emperor," a "guberna-torial governor," "human men" and "female wotorial governor," "human men" and "female wo-men," "feline cats" and "capine dogs." We are urther led to the "terrestrial earth," the "marine men." "feline cats" and "canine dogs." We are inriker led to the "terrestrial earth," the "marine sea." the "seiar sun" and "lunar moon." "vital life" and "mortal death." Where this torrent of absurdity is to stop it is not easy to foresee.

Of course, an excuse will be put forward for the absurdity, based on the fact that there are in this country several religious denominations having bishops, and that therefore it is necessary to distinguish. True enough; but why use an adjective to distinguish which is not distinctive, but common? The Roman Catholic Church is episcopal, and so is the Methodist, and the prelates of these denominations are properly called either Roman Catholic or Methodist bishops. The Church meant by those who use the objectionable expression is called, in its own formularies, the "Protestant Episcopal Church." and therefore its bishops and cathedrals spould be called "Protestant." As the legitimate offspring of the Church of England, and boasting a high degree of culture in its members and ministers, it is only reasonable to ask that its dignitaries and sacred edifices may be named without violating the rules of grammar.

A MEMBER OF THE PROTESTANT EPISCOPAL CHURCH.

Mission at St. Stephen's Church.

Mission at St. Stephen's Church. The mission at the above church will begin, with the forty hours' adoration of the Blessed Sacrament, on Sunday next, November 23. It will b given by reverend Jesuit Fathers from St. John's College, Fordnam. The first part of the mission will be for women. The mission for men will begin on Sunday, December 7. The object of the mission is to afford extraordinary facilities and induceis to afford extraordinary facilities and induce-ments to hear the word of God and to approach the sacraments, with the view of inducing all the people of the parish to practise more perfectly the teachings of our noly religion. On week days there will be mass at five, six, seven, eight and half-past nine o'clock every morning, and sermons immediately after the first and the last mass. There will be the rosary at half-past seven o'clock every evening and the sermon immediately atterwards, ending with bene-diction of the blessed sacrament. Religious books, &c., will be found for sale in the basement of the church, the profits from which will go to the char-Ac., will be found for sale in the basement of the church, the profits from which will go to the charities of the parish. It is the anxious wish and prayer of the pastor that none of the people of the parish will allow this time of special grace to pass way unimproved. He would remind them that many of them may never again have so good an opportunity, and he would urge upon all the proopportunity, and he would urge upon all the pro-priety of inducing the members of their families attend the exercises of the mission.

Concert in Aid of the Church of St.

Cecilia. There will be a grand sacred concert in Tammany Hall to-night by the Strakosch Italian Opera Company in aid of the new Church of St. Cecilia, Patroness of Music. The festival of the saint will be celebrated in the new church, corner of 105th street and Second avenue. There will be select music on the occasion, and the panegyric will be preached by Rev. Father McQuirk, of St. Stephen's, a vigorous and eloquent speaker. The triends of the reverend pastor, Father Plattery, will doubtless raily in goodly numbers on this interesting occa-

An Armenian Millionnaire Converted to Catholicity.

St. Lazaro, the Armenian whose success in nercantile operations enabled him to realize a fortune of nearly £6,000,000 sterling, and whose eccentricities induced him to leave this splendid treasnre without a recognized heir, died in the Romau Catholic faith. Several Roman Catholic Institu-tions benefit very largely under his will.

Ministerial Movements and Changes. PRESSYTERIAN.

Forty persons are ready to be formed into a Second Presbyterian church at Charlotte, N. C. A new and beautiful church has lately been dedicated at Cherry Valley, N. Y., the gift of Miss Catharine Roseboom, as a memorial to beloved parents and sister, deceased. Rev. Dr. Maconald's twentieth anniversary of his settlement over the First Presbyterian church, Princeton, N. I., was celebrated last Sabbath day. Dr. Macdonald has with great ability and success sustained that responsible charge for a score of years, and in full vigor promises equal usefulness for a score to come. In four counties in the bounds of Baltimore Presbytery, Calvert, Charles, St. Mary's and Prince George's, with a population of 61,685, and in three counties in New Castle Presbytery, Caroline, Queen Anne's and Talbot, with a population of 44,409, there is hot a single Presbyterian church organization or minister, while in three others-Ann Arundel, Kent and Dorchester-with a population of 61,017, there is but one church or minister in each.

Rev. George C. Lucas, former pastor of the Allen street Presbyterian church in this city, has resigned the turret of the transept 150 feet high. The basement is now nearly complete; cost of the building, \$125,000.

The St. Liborius congregation at St. Louis, Mc. (Rev. Father Hoeing; have also the intention of building a new Gothic church, their present building being by far too small; the transept and chancel part of the new edifice—dressed in stone—to be commenced soon, but the building of the three canves postponed antil further room is required. Capacity of the part to be built at present, 1,000 seats.

The All Saints parish at St. Peter's, Mo. (Rev. Father Rotter), will commence next spring a new Gothic church, to be built in brick, 360 by 142 feet inside; cost, \$35,000.

The Fathers of St. Benedict at Chicago, Ill. (St. Joseph's church), who lost all their buildings by the great conflagration, bought a beautiful block, 353 by 218 feet, enclosed by North Market, Franklin, Elm and Hill streets, and they intend to build a new basilica in the middle of this block, 200 feet long, 36 feet high; the transept connected on one side with the priest house on the other with the sonob building. It is their aim to complete next year the basement 14, the Caureh of Steet high; the transept connected on one side with the priest house on the other with the sonob building. It is their aim to complete next year the basement and to use it for some time for church services, as their present temporery frame caurch is insufficient for the great number of seate required.

The Rev. Jesuit Fathers (St. Ann's church), at Such and the prest house of the church (of the early French style) for 1,900 seats, dressed in stone, with steepie 20 feet high; dimensions of church at Buffalo, N. Y., and will shortly be instance, with steepie 20 feet high; dimensions of church at Buffalo, N. Y., and will shortly be instance, with steepie 20 feet high; dimensions of church at Buffalo, N. Y., and will shortly be installed Rev. D. H. Taylor has become plator of the Presbyterian church at Concord, M street Presbyterian church in this city, has resigned the charge of the First Presbyterian church

Rev. E. P. Goodrich, of Ypsilanti, has become pastor of the Presbyterian church of Decatur, Mich. Rev. W. B. Cullis has resigned at Washburn street Presbyterian church, Scranton, Pa. Rev. P. H. Burghardt was installed pastor of Silver Creek Presbyterian church, near Euffalo, N. Y., last week. The Second Presbyterian church of Chattanooga has lost its lately called pastor, Rev. William A. Rice, of the last class in Auburn Seminary. Mr. Rice was obliged to seek an easier charge on account of weak eyes. The congregation of Central City, Colorado, have called Rev. Henry Gage, of Colorado Springs.

Rice, of the last calsed pastor, Rev. Withiam A. Rice, of the last class in Auburn Seminary. Mr. Rice was obliged to seek an easier charge on account of weak eyes. The congregation of Central City, Colorado, have called Rev. Henry Gage, of Colorado Springs.

ROMAN CATHOLIC.

A list of 17 recently canonized American saints is published, not one of whom is accredited to the United States. Mexico, Central and South America claim the birth or labors of them all. At an early date, to be named hereafter, the diocese of Brooklyn is to be dedicated to the "Sacred Heart." Hisbop Loughlin recently confirmed 115 children at the Roman Catholic church at Glen Cove, L. I. Last Sunday morning Father Damen, S. J., assisted by Fathers Koopmans, Masseidis, Putten, Neidercone, Van Goch, Garesche, Shulack and a number of other clergymen of the Society of Jesus, opened a mission was opened last Sunday morning at the Conception, Rev. Dr. Morrogh, pastor, by Rev. Father Glackmeyer, S. J., assisted by Fathers J. Hackspiel, S. J.; P. McQuand, S. J.; J. Busam, S. J., and several other priests from the Church of St. Francis Kavier, this city. The Archbishop of Santiago, Chile, has presented the Pope, in the managines without parish priests, all of them having been deprived of their legitimate pastors through the persecution of Bismarck, Several members of the Society of Jesus, and are expected here every day. Father Galerani, S. J., was grossly insulted the other day in Rome by a mob of "Reds," who met him returning to the Geen, near the Colosseum. They fell upon him and beat him with sticks. Work on the new Catholic church edifice in Sloux City, Minn., will be suspended for the winter. The mission just closed at St. Patrick's church, Long Island City, conducted by Fathers Albino and Philip, of the Passionist Order, was in every respect a glorious success. There were nearly 1,000 communions and several converts to the falth. Rishop Domenec, of Pittsburg, has appointed December 8 as the time for the dedication of his diocese to "the Sacre

occasion, and the words thus closed were the two by which the spot at Horeb was dedicated last week, is the gitt of Miss Caroline Talman as a memorial to the Heleveet Disciples on Madison as a memorial to the Heleveet Disciples on Madison at Heleveet Disciples on at East Newark, Wyoming Conference, 75; at Landenburgh, Pa., 40. The presiding bishop at the late rennessee Conierence decided that where district conferences exist quarterly conferences are precluded from recommending local preachers to the littnerant ranks. The Rev. William Harden, pastor

of Emery Methodist Episcopal church, Baitimore, died last Sunday of typhoid fever, he was 47 years of age, and had been 26 years in the ministry. Tennessee Conference, Methodist Episcopal Church South, has transierred three of its members to Texas, one to Arkansas, one to West St. Louis, and one to the Western Conference. A revival in Hillsboro Circuit, Texas Conference, has added 80 members to the churches there; at Newton Station, Miss, 38 were added. The Methodist Episcoal church at Sulion, ili., will be ready for dedication about New Year's Day; 17 preachers were admitted on trial in the Georgia Conference at its last session and two by transfer. Rev. Lindsay Parker is the new pustor in the Holoken church, taking the place of Dr. Burr, whose health has been prostrated. An interesting revival of religion greets him. The revival meeting at Waogh Chapel, Washington, D. C., resulted in some 70 conversions and about 50 accessions. The Hamiline Methodist Episcopal church. Washington, D. C., will be dedicated November 23. About 50 conversions have taken place at Eastiord, Conn., in a single week. A new Methodist Church has been organized at Hartiand Centre, Conn., the Fruit of a revival which has recently taken place there.

**A correspondent of the Ezaminer and Chronicle says "there is none of the open communion foolishness" in New Jersey, and "none of that mamby-pandylsim which is more ilberal than loyal." Happy Jersey! The Baptist Home Mission Society has 43 missionaries, preaching in 14 languages spoken by citzens of the Dited States. There are about 50,000 colored members of the Eaglish Sayur in paying for 5 but seek and 190,000. There are about 50,000 colored members of the Baptist Mussionary Society last year is positioned the amounts raised by mission churches, the total would not be the san at 300,000. There are 40 Baptist though of the first Sunday of November 2 years, one for example of the Eaglish Eaptist Mussionary society last year is position, the American and Methodist Pains, and the churches by pa

The Rev. Franklin Johnson, D. D., of Newark, has been unanimously called as pastor of the Baptist church at Old Cambridge, Mass. The First Baptist church in Pierrepont street, Brooklyn, have extended a cordini invitation to the Rev. Dr. Thomas, of Chicago. Rev. Dr. Phelps, long the pastor of the First Baptist church of New Haven, has resigned his charge. "The Church of God," so called, founded by John Winebrenner, is a denomination of Baptists, numbering about 30,000. They are evangelical in their doctrines and open communists in practice, and they have adopted the system of itinerancy. Rev. M. Bix's church, Providence, R. L., has gathered in 177 members in three years and a Sunday school of 600 members. One hundred converts were added also during this period.

of 600 members, One hundred converts were added also during this period.

A State Christian Convention is to be held in Syracuse, N. Y., December 2, 3 and 4. St. Paul's Reformed German church, at Titusville, Pa., is now wanting a pastor; as is also the church at Corry, Pa. Rev. J. G. Morris, D. D., of Baltimore, has tendered his resignation as pastor of the Lutheran church on Monument street, in that city. The Thirty-fourth street Reformed church, of which Rev. Isaac Riley is pastor, will celebrate their Jubilee on Sunday, Monday and Tuesday, December 14, 15th and 16th. Rev. A. W. Curtis, of Lisbon, has accepted the call of the Plymouth Congregational church, Burlington, Wis., and removes immediately. The Congregational church at Ravenna, Ohio, have invited Rev. A. M. Hills, of the Sealor class, Yale Seminary, to become their pastor, and he has accepted. The Congregationalists of Ohio propose to raise \$10,000 in that State for home missions during the coming year. Of the Congregational churches in Connectifut, 170 churches own parsonages. The smallest salary paid to any pastor is \$300 and the largest \$6,200: average, \$1,448. The average cost to each member for current parish expenses in 1872 was \$17 oil. The first Subbath in December has been appointed as a day of prayer for missions of the Congregational churche. Mr. D. L. Moody, of Chicago, is travelling through the mining and manufacturing districts of England, creating great religious awakening wherever he speaks, so that only the unconverted masses may attend his preaching. He has aiready accomplished great good in Newcastle, Tyneside and other places. Rev. Marx Moses, of Peoris, Ill., has been elected minister of the Jackson street synagogue, New Orleans, La. Rabbi Wertheimer, of Geneva, has been appointed professor of philology at the college of that town. M. Wertheimer is spoken of as a man of talent and earning. Professor J. H. Chapin assumes charge of the Universalist parish of Meriden, Conn., and enters upon his duties at once. He does not, however,

TEMPLE EMANUEL.

The Folly and the Evil Consequences of Tempting God-Discussion by Rev. Dr.

Dr. Gottheil yesterday read the portion of Scripture which details the murmurings of the Children of Israel for water in the wilderness and the miraculous production of that fluid from the flinty rock, as related in Exodus xvii. A text, he remarked, is often the means of making a discourse to be remembered, just as an incident may be long remembered by us. If this be so, he said, his text might be remembered long after it had left his lips, and he hoped it would remain with the congregation in the actual issues of life. It was for this reason that he chose a text at all on this occasion, and the words thus chosen were the two by which the spot at Horeb where the miracle was

peace.

The Doctor's address was attentively listened to by the large congregation present, but the sermon was more brief than usual, and the services closed earlier than they ordinarily do. The Friday evening lectures in the temple are proving to be a great success, and are of growing interest to the young people of the congregation. Other synagogues have begun to move also in this direction, and a new life seems to be infusing itself into metropolitan Judaism.

THE COUNTY CANVASS.

Very Serious Charges Made Against Police Commissioner Charlick and Harry Genet, by Messrs. Crary and Haw. The Board of County Canvassers yesterday con-

cluded the canvass of the vote cast in New York county, and on Monday will take up Westchester county, which some members insist, under the adoption of the Annexation law, must be canvassed by them, with the exception of the vote for Senate, Assembly, Congress and Judge of the Supreme Court. Many of the members are in favor of receiving them, but not canvassing the vote until there is an opinion from the Corporation Counsel, while others, and the Tammany members

avor of receiving them, but not canvassing the vote until there is an opinion from the Corporation Counsel, while others, and the Tammany members more particularly, are determined to canvass them irrespective of Mr. Smith's opinion. The Committee on Protests will meet on Monday at noon, and will likely report later in the day.

When the Twenty-first Assembly districts were called the following protests were filed:—

William Haw, republican candidate for Assembly in the Twenty-first district, entered a protest against the canvassing of Harry Genet's vote, on the ground that, as he alleges, Genet conspired with Oliver Charlick to secure the appointment of notorionally bad men as inspectors and canvassers in the Twenty-first Assembly district; that he secured through said conspiracy the appointment of said men to cheat and deriraud the voters and the opposing candidates, and did so cheat and defraud: that he conspired with Charles Frost, Henry McDermott, John Coman, John Mills, C. Callahan, Henry Munson, Thomas Leunen and others, inspectors and canvassers, to cheat and defraud the voters of the district and the candidates, and did cheat and defraud charles Crary and the "protester," and thereby secured a majority; that the said Genet did before and on the day of election distribute large sums of money fraudulently to influence the voters, and that the mouey was used to bribe them to vote for him and for other fraudulent purposes; that he exhibited at polling places large sums of money with fraudulent intent to influence votes in his favor; that he exhibited money and bet the same publicly upon the result of said election; that he conspired with others in charge of boxes to deceive the voters by handing them the votes of the said Genet and to falsely represent them to be the votes of other candidates; that the police officers, at the instigation of and in the interest of Genet, unlawfully interfered with and obstructed the voters and distributed the voters of canvassers, concealed and hid the ballot boxes so that l

A MICHIGAN SENSATION.

Bishop Simpson, of Philadelphia, in the Contested Duncan Will Case-The Oil Wells That Yielded Much Gold-Immense Bequests to the Methodists Under Alleged Mental Aberrations-The Case in Court.

MARSHALL, Mich., Nov. 11, 1873. the murderous Macbeth as he moralized upon his misdeeds. And the same may be said as to the rich in the oil regions. He, too, sleeps well; but his heirs-oh! how perturbed are they. The gold that filled the coffers of the dead and gone Dun can is a subject of forensic dispute, and the trial now in progress before the Circuit Court in this county is attracting the attention of the whole Western country, from Dan to Beershebs, from Lake Huron to the Mississippi. Nearly a million of money is involved in the dispute, and no less a legatee than the Methodist Bishop Simpson, of Philadelphia, is struggling for the shekels which the testator allotted to him. Let us get at the facts in the interesting contest.

In 1849 Thomas Duncan, the deceased, his brother William and their father, emigrated from the Green Isle to America. They came to Pittsburg, where the father pursued his calling as a surveyor, and Thomas became a clerk in the Novelty Works. In 1859 or 1860, having accumulated a small sum of ready money, he invested \$300 in the oil regions. But petroleum flowed not from his well, and, having lost his all, he was about to re-enter the service of the Novelty Company when his brother William gave him another \$300 and admonished him to again bore into the bowels of the earth for its oleaginous treasure. In 1862 he struck, and the stream that thenceforth flowed was Pactolean, for ITS YIELD WAS GOLD TO HIM.

His well was a mine of wealth, and he kent sub-

dividing his oil farm, selling the land to other fortune seekers. Into so many hands had the property fallen that affairs were complicated, and, not having much of a turn for the management of business affairs, Thomas called his brother William to his aid. William conducted the business receiving \$5,000 a year and at one time an unset diamond and at another a pair of gloves. But, since the days of Cain and Abel, brothers have had misunderstandings, and a coolness sprang up between the Duncans. The paternal Duncan died in 1862. The mother and her children, other than those named, were made the recipients of the kindness of the deceased, who in his good fortune did not neglect them. But he was capricious in his favors, for he was sick at times and irritable. His memory was not good, and the fortune that had been thrust upon him was too

his favors, for he was sick at times and irritable. His memory was not good, and the fortune that had been thrust upon him was too much for his general equanimity. In the old regions he received a serious hurt about the head, and was ever after weak minded and vaciliating. The friends ne counted upon one day he reckoned as enemies the next, and it would seem that while constantly growing richer in material wealth, he was losing that greater treasure, a sound mind. At least so the contestants of the will would have us believe, and so the evidence appears to point. Whether strong or weak of mind, it was certain that he had deep religious convictions, and ailied himself with the Methodist Church, of which, by reason of his generosity, if not his piety, he was regarded as an exemplary member. And by none was he more cordially esteemed than by the ministry of the sect named, for not only was he a pilar of the Church, but he was also foundation and roof tree of some particular edifices, which rose into symmetry from the sinews of his purse.

HE REVISITE THE "OULD SOD."

In 1870 Duncan, who, by the way, had never contracted marital ties, yearned to tread the sod of the land which gave him birth, and having abundance of means with which to gratify his wishes he returned to Ireland. Death, saith the psalmist, is common to all, and, as old Justice Shallow said by way of emphasis, all men must die, and in 1871 Duncan breathed his last, but not before making the will which has created so much disturbance. He had much difficulty, in making up his feeble mind, for the attendants in his last illness testify that he signed three different wills within a few days of each other, two of which he destroyed. His poor remains were brought to this country by the sorrowing mother and a bereaved brother. In due time the will was opened, I will give you a sketch of its most notable provisions. To his mother he gives a home in Caldwell street, Pittsburg, and \$10,000 to furnish it withal. To his brother George ne gives his property in the

Here were other provisions:-To the Rev. Matthew Simpson, of Philadelphia, commonly known as Bishop Simpson, of the Methodist Episcopal Church, I leave and bequeath the sum of \$40,000. To ames Long, of Philadelphia, aforesaid, I leave and bequeath the sum of \$30,00. To William Jackson, of Pittsburg, blacksmith at railroad works, Pennsylvania, and who has lost the use of one of his ever I leave and the control of the sum of \$20,000.

bequeath the sum of \$30,000. To William Jackson, of Pittsburg, blacksmith at railroad works. Pennsylvania, and who has tost the use of one of his eyes, I leave and bequeath the sum of \$30,000. To William Wilson, of the town of Piummer, names maker, I leave and bequeath the sum of \$30,000. To Mrs. Sarah Fruther, of Piummer, harness maker, I leave and bequeath the sum of \$30,000, the same to be paid fer on her own right, whether she be married or studie, and bequeath the sum of \$30,000, the same to be paid fer on her own right, whether she be married or studie, and the may make the property of the same to be paid fer on her own right, whether she be married or studie, and the may make the property of the same to be property of the same of \$30,000, to be divided among them share and share alike. To the trustees of the Methodist Episcopal church, Battle Creek, towards paying off the debt existing thereon, I leave and bequeath the sum of \$10,000. To Mr. Leach, Methodist Episcopal preacher, if alive at the time of my death, I leave and bequeath the sum of \$10,000. To Mr. Leach, Methodist Episcopal church in the town of \$5,000, but if he be not alive then the same shall form a part of my residuary estate.

To the trustees or committee of the new Methodist Episcopal church in the town of Flummer, Fa., I leave and bequeath, towards the finishing of said church, the sum of \$20,000.

Should I die in Ireland, I direct that my remains be taken to Pittsburg and interred beside my father, and that my executors shall apply \$30,000 in the erection of a monument over the grave of my father and myself, besides the sum of \$10,000 toward the remodelling of the Methodist Episcopal church in Pittshole City.

The following provision showed the bent of the

The following provision showed the bent of the Duncan mind:

The following provision showed the bent of the Duncan mind:—

As to the residue of my estate, if any, I direct that my said executors shall apply the same to whatever religious Methodist object they may inink best, but should my estate be insufficient to pay the sums herein before mentioned, them my will is that each of the foregoing bequests, save those given for the use and benefit of my mother and brothers, shall be proportionately reduced to meet the decleancy.

That the deceased anticipated trouble is apparent from this provision:—

And I hereby declare that my reason for omitting my brother William's name and my sister Mary Jane's name from this, my will, is because I have already the most of them, and I also declare that the reaction of the my my will shall be the properties the validaty thereof, they will shall not be quest and legacy to such party shall fapse and form a part of my residuary estate, and I nominate the said lissing Simpson and James Long, of No. 203 Church street, manufacturer, both of Philadelphia, in the United States of America, as executors of this, my said will.

William, being of a very sound mind and protest.

turer, both of Philadelphia, in the United States of America, as executors of this, my said will.

William, being of a very sound mind and protesting that the Methodists had altogethev the best of the dead man's shoes, concluded to contest the will, and hence the present exciting trial. The best counsel are engaged on both sides, and for the time being the Methodist Bishop has described his living flock to look after the assets left to the holy Church by the dead lamb. The contestants are seeking to show that the testator had requent spells of aberration and that his brain must have been affected. Upon their side they have arrayed the best medical testimony which money could command. The other side are not wanting in experts, and while one side says that the old dead Duncan was not in sound mind when he made his will, the other and Methodistic side maintain that he was. At present writing the battle rages with great ardor, and the result is looked for with increasing interest.

A TRIAL OF GATLING GUNS.

Close Practice on an Advancing Column. FORTRESS MONROE, Va., Nov. 13, 1873. A second series of experiments with the Gating gun for the purpose of testing its efficiency against a regiment of infantry advancing by column of companies was tried here to-day under umn of companies was tried here to-day under the direction of the Board of Officers, of which General Gilmore is President. For this purpose le targets 100 leet in length were placed at a distance of 50 feet apart, the first being 1,000 yards from the gun. In the first trial 600 shots were fired, of which 526 struck the targets, but the party who handled the gun did not have the proper range. In the present trial, as in the former one, 600 rounds were fired, with the following results:—The first target was struck 307 times; the second, 244; the third, 105; the fourth, 24; the fifth, 1; the sixth, none; the seventh, 4; the circhin, 3; the ninth 2 while the tenth was not bouched.